

IBADAT WA BID'AT KA  
SHARAYI MAFHOOM  
aur  
JASHN E MILADUN NABI KI  
HAQEEQAT

By

Fazilat-us-Shaikh  
Allama Mohammad Saeed Raslan



Translation:

*Altafurrahman Salafi*

Revision:

Dr. Abdul Hameed Zafar

Transliteration:

U K Momin

SUBAI JAMIAT AHLE HADEES MUMBAI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Ibadat wa bid'at ka sharayi mafhoom Aur jashn e milad unnabi ﷺ ki haqeeqat

إِن الْحَمْدُ لِلَّهِ نُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.  
أَمَّا بَعْدُ!

Deen e Islam ki Azeem buniyad do usooloñ par qayam hai:

①. "أَلَا يُعْبَدُ إِلَّا اللَّهُ".

① Sirf Allah ki ibadat ki jaaye.

②. "وَأَلَا يُعْبَدُ اللَّهُ إِلَّا بِمَا شَرَعَ".

② Allah ki ibadat sirf us tareeqe se ki jaaye Jo usne shariat me muqarrar Kiya hai.

### ① Pehla usool:

"تَجْرِيدُ التَّوْحِيدِ لِلْعَزِيزِ الْمَجِيدِ".

Allah az-zawajal ke liye tawheed ko khalis karna.

### ② Doosra usool:

"تَجْرِيدُ الْمَتَابَعَةِ لِلْمَعْصُومِ ﷺ".

Raaoolullah ﷺ ki pairwi ko khalis karna.

Aur koi bhi Amal us waqt tak qubool nahi hota, jabtak in donoñ usooloñ ki takmeel naa hojaye aur us Amal mein ye donoñ shartein poori naa hon.

♦ ke allah ke siwa kisi ki ibadat naa ki jaaye.

♦ Aur Allah ki ibadat us tareeqe se ki jaaye Jo usne shariat me muqarrar Kiya hai.

○ Allah ta'ala ka farman hai:

﴿فَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف: ١١٠]

Pas jise bhi apne parwardigar se milne ki aarzoo ho, usey chahiye ke nek aamaal kare aur apne parwardigar ki ibadat mein kisi ko bhi shareek na kare.

○ Imam Ibn e katheer rahimahullah ne is aayat ki tafseer me farmaya:

”﴿فَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ﴾ أَي تَوَابُهُ وَجَزَاءُهُ الصَّالِحِ، ﴿فَلْيَعْمَلْ عَمَلًا صَالِحًا﴾، أَي مَا كَانَ مُوَافِقًا لَشَرْعِ اللَّهِ، ﴿وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ وَهُوَ الَّذِي يَرَادُ بِهِ وَجْهُ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ، وَهَذَانِ رُكْنَا الْعَمَلِ الْمُتَقَبَّلِ، لَا بَدَأَ أَنْ يَكُونَ خَالِصًا لِلَّهِ صَوَابًا عَلَى شَرِيعَةِ رَسُولِ اللَّهِ ﷺ“.

Jis shakhs ko apne rab se mulaqat ki ummeed ho yaani uske ajr o sawab ki ummeed ho, to use Amal e Saleh karna chahiye, aur amal e Saleh woh hai jo Allah ki shariat ke mawafiq ho, aur apne rab ki ibadat mein kisi ko shareek Naa kare. Aur yeh donoñ aamaal, yaani khalis hona aur sunnat ke mutabiq hona, maqbool Amal ki do buniyadein hain. Aur yeh zaroori hai ke Amal khalis Allah ke liye ho aur rasoolullah ﷺ ki shariat ke mutabiq ho.

[تفسير ابن كثير: ط العلية: ١٨٣ ٥، سورة الكهف: ١١٠]

Is aayat mein allah ta'ala ne Amal ke qubool hone ki do shartein bayan ki hain:

① -Ikhlās

② -Aur mutabi'at

### **Ikhlās ki shart:**

Shariat mein ye baat tay shudah hai ke

Allah ta'ala sirf usi Amal ko qubool karta hai, Jo khalis uski raza ke liye kiya jaaye. iski daleel quran wa sunnat mein ba-kasrat aayi hui hai

○ Allah ta'ala ka farman hai:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [البينة: ٥]

Unhein iske siwa koi hukm nahin diya gaya ke sirf Allah ki ibadat karein, usi ke liye Deen ko khalis rakhein.



○ Aur ek aayat mein Allah ta'ala ka farman hai:

﴿لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ﴾ [الحج: ٣٧]

Allah ta'ala ko qurbaniyoñ ke gosht nahin pahunchte Naa uske khoon, balke usey to tumhare dil ki parhezgari pahunchti hai.

○ Aur rasoolullah ﷺ ka irshad e girami hai:

”إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرِي مَا نَوَيْ، فَنَ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ“۔

Aamaal ka daromadar niyatoñ par hai aur har aadmi ko uski niyat hi ke mutabiq phal milega, phir jis shakhs ne duniya kamaane ya kisi aurat se shadi rachaane ke liye watan chodha to uski hijrat usi kaam ke liye hai jiske liye usne hijrat ki.

[صحيح البخارى: ٦٦٨٩، صحيح مسلم: ١٩٠٧]

Is hadees mein niyat ki ahmiyat bayan ki gayi hai ke har Amal ka daromadar niyat par hota hai.

○ Ek aur hadees mein aap ﷺ ne farmaya:

”بَشِّرْ هَذِهِ الْأُمَّةَ بِالسَّاءِ، وَالتَّمَكُّينِ فِي الْبِلَادِ، وَالتَّصَرِّ، وَالرِّفْعَةِ فِي الدِّينِ، وَمَنْ عَمِلَ مِنْهُمْ بِعَمَلِ الْآخِرَةِ لِلدُّنْيَا، فَلَيْسَ لَهُ فِي الْآخِرَةِ نَصِيبٌ“.

Is ummat ko azmat wa raf'at, Deen wa Nusrat aur zameen mein iqtedar ki khushkhabri de do, aur jo inme se aakhirat ka Amal duniya ke liye karega, uska aakhirat mein koi hissa Naa hoga.

[مسند أحمد: ٢١٢٢٤، ابن حبان: ٤٠٥، مستدرک الحاكم: ٧٨٦٣، وصححه الألباني وغيره]

Yeh hadees wazeh karti hai ke jis shakhs ne duniya ke fayede ke liye aakhirat ka amal kiya, uske liye aakhirat mein koi hissa nahin-

○ Isi tarah allah ta'ala hadees e qudsi me farmata hai:

”أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ فَمَنْ عَمِلَ لِي عَمَلًا أَشْرَكَ فِيهِ غَيْرِي، فَأَنَا مِنْهُ بَرِيءٌ، وَهُوَ لِلَّذِي أَشْرَكَ“.

Allah az-zawajal farmata hai mai doosre shareekoñ ke muqable mein shirakat se sabse zyada be-niyaz hoon.

Jisne (bazahir) mere liye Amal Kiya usme se mere siwa kisi aur ko bhi shareek kar liya, to mai us se la-talluq ho jaata hoon aur woh (Amal) usi ke liye hota hai jisko uske (Mera) shareek banaya.

[سنن ابن ماجه: ٤٢٠٢، وصححه الألباني]

○ Sayyedna Abu Umama Radiallahu anhu se riwayat hai ke:

”جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: أَرَأَيْتَ رَجُلًا غَزَا يَلْتَمِسُ الْأَجْرَ وَالذِّكْرَ مَالَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ”لَا شَيْءَ لَهُ“، فَأَعَادَهَا ثَلَاثَ مَرَّاتٍ، يَقُولُ لَهُ رَسُولُ اللَّهِ ﷺ: ”لَا شَيْءَ لَهُ“، ثُمَّ قَالَ: ”إِنَّ اللَّهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا، وَابْتَغَى بِهِ وَجْهَهُ“.

Ek aadmi nabi ﷺ ke paas aaya aur poochha ke agar koi shakhs Allah ke raaste mein jihad kare aur woh sawab wa shohrat donoñ ka talab-gaar hai, to usey kya milega?

Aap ﷺ ne farmaya: “usey kuch nahin milega”.

Us shakhs ne wahi sawal teen dafaa dohraya. Aur aap ﷺ ne har dafaa yahi farmaya ke: “usey kuch nahin milega”.

Phir aap ne farmaya ke: “Allah ta’ala sirf us Amal ko qubool farmata hai jo khalis uske liye kiya jaaye aur sirf uski raza mandi maqsood ho”.

[سنن النسائي: ٣١٤٠، وحسنه الألباني]

Ye aayat e Kareem aur ahadees e mubarka is baat par dalalat karte hain ke bande ka Amal us waqt tak qubool nahin hota, jabtak woh khalis Allah ke liye Naa anjam diya gaya ho.

Mutabi’at e Rasool ﷺ ki shart:

Allah ta’ala aur uske rasool ﷺ ki ita’at ke baare mein quran wa sunnat mein bahut si aayaat aur ahadees maujood hain:

○ Allah ta’ala ka farman hai:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [الحشر: v]

Aur tumhein ho kuch rasool de lelo, aur jis se roke ruk jaao aur Allah ta’ala se darte Raha Karo, yaqeenan Allah ta’ala sakht azaab wala hai.

○ Ek aur aayat mein Allah ta’ala farmata hai:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ [النساء: ٨٠]

Is rasool (ﷺ) ki jo ita'at kare usi ne Allah ta'ala ki farmaanbardi ki

○ Isi tarah ek aur jagah farmaya:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ [الأحزاب: ٧١]

Aur jo bhi Allah aur uske rasool ki taabdari karega usne badi murad paali.

○ Neez rasoolullah (ﷺ) ki mukhalifat ka anjam batlaate hue farmaya:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ [التور: ٦٣]

Suno jo log hukm e Rasool ki mukhalifat karte hain unhein darte rehna chahiye ke kahi unpar koi zabardast aafat Naa aa pade ya unhein dardnaak azaab na pahuñche.

○ Isi tarah ek aur jagah farmaya:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ [النساء: ٦٥]

So qasam hai tere parwardigaar ki! Yeh momin nahi ho sakte, jabtak ke tamam aapas ke ikhtelaf mein aapko haakim Naa Maan lein, phir Jo faisle aap in mein kardein unse apne dil mein aur kisi tarah ki tangi aur naa Khushi naa paayein aur farmaanbardi ke saath qubool karlein.

○ Neez ek aur jagah irshad e baari hai:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [آل عمران: ٣١]

Keh dijiye! Agar tum Allah ta'ala se muhabbat rakhte ho to meri taabdari Karo, khud Allah ta'ala tumse muhabbat karega aur tumhare gunah maaf farma dega aur Allah ta'ala bada bakhshne wala meherbaan hai.

Yeh aayaat sayyed e kaayenay (ﷺ) ki ita'at ke wujoob par dalalat karti hain.

○ Aur isi tarah rasool (ﷺ) ka irshad e girami hai ke:

”كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى قَالُوا يَا رَسُولَ اللَّهِ وَمَنْ يَأْبَى قَالَ مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى“.

Meri ummat ke sab log jannat mein dakhil honge siwaye uske jo inkar kare. sahaba e kiram ne poochha: aye Allah ke rasool! Woh kaun hai jo inkar karega? Aap ne farmaya: jisne meri ita'at ki woh jannat mein dakhil hoga aur jisne meri nafarmani ki to yaqeenan usne inkar Kiya.

[صحيح البخارى: ٧٢٨٠]

○ Neez farman e nabwi ﷺ hai ke:

”مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ، فَهُوَ رَدٌّ“.

Jisne hamare is amr (Deen) mein koi aesi nayi baat shuru ki jo isme nahiñ, to woh mardood hai.

[صحيح البخاري: ٢٦٩٧، وصحيح مسلم: ١٧١٨]

○ Aur sahih Muslim ki ek doosri riwayat mein hai ke:

”مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا، فَهُوَ رَدٌّ“.

Jisne aesa Amal Kiya, jiske mutalliq hamara hukm nahin, to woh mardood hai.

[صحيح مسلم: ١٧١٨]

Yeh ahadees wazeh karti hain ke jo Amal rasoolullah ﷺ ki shariat ke mutabiq Naa ho, woh mardood hai.

Isi tarah maloom hua ke hamare paas do duniyad usool hain ke jinke mutabiq Allah tabarak wa ta'ala bandoñ ke Amal ko sharf e qabooliyat bakhshata hai, aur yeh donoñ usool qabooliyat e Amal ke liye shart hain:

Amal khalis Allah ke liye ho.

Aur woh Amal sunnat ke mutabiq ho.

○○○○

## Nabi ﷺ ki itteba kaise mumkin hai?

Shariat ki mutabiqat aur rasoolullah ﷺ ki pairwi kis tarah mukammal ho sakti hai? Is sawal ka jawab yeh hai ke nabi ﷺ ki itteba chhe (06) ausaf ke baghair mumkin nahin ho sakti.

Aur yeh chhe (06) ausaf wo sharait hain ke jinke baghair koi bhi ibadat Allah ke yahan maqbool nahin hoti, agar-che woh ikhlas ke saath anjam di gayi ho, kyunke ikhlas ke saath saath ibadat ka nabi ﷺ ke tareeqe ke mutabiq hona bhi zaroori hai, is taur par ke us ibadat mein shariat ki mawafiqat ke chhe(06) pehluon mein se kisi ek mein bhi Kami naa ho.

Yeh chhe (06) ausaf darj zel hain:

Sabab, jins, miqdar, kaifiyat, zaman aur makan.

Agar koi ibadat in chhe (06) ausaf ke mutabiq ho to woh nabi ﷺ ki pairwi par mabni samjhi jayegi.

①- Ibadat ka sabab shariat ke mutabiq ho:

Ibadat ka sabab shariat ke mawafiq hona chahiye.

Agar koi insan aesi ibadat karta hai, jiska sabab shariat mein saabit nahin, to woh ibadat mardood hai,kyunke uspar Allah aur uske rasool ﷺ ka hukm maujood nahin.

Misaal ke taur par nabi ﷺ ke milad ka jashn manana, Jo ke shariat mein sabit qadam nahin, ye sabab ke lihaz se ghair mawafiq hai.

②- Ibadat ka jins shariat ke mutabiq ho:

Ibadat ka jins bhi shariat ke mutabiq hona chahiye.

Maslan agar koi musulman qurbani mein ghoda zabah kare to yeh shariat ke mutabiq nahin hoga, kyunke qurbani sirf bahimatil an'aam (oont, gaaye, dunba,aur bhed bakri) ki jins se ki jaati hai. Is liye yeh ibadat mardood hogi.

③- Ibadat ka miqdar shariat ke mutabiq ho:

Ibadat ka miqdar mein bhi shariat ke mawafiq hona zaroori hai.

Maslan agar koi shakhs Zohar ki namaz chhe (06) rakat padhle ya magheib ki namaz chaar rakat padhle, to yeh shariat ke mutabiq nahin hoga aur yeh amal mardood hoga, kyunke nahi ﷺ ne is tareeqe se namaz nahin padhi.

④ ibadat ki kaifiyat shariat ke mutabiq ho:

Agar kisi shakhs ne ibadat ki jins, sabab aur miqdar shariat ke mutabiq rakhi, lekin uski kafiyaat mein Kami ya tabdeeli ki, to woh ibadat maqbool nahin hogi.

Misaal ke taur par agar koi shakhs wuzu mein pehle pao dhole, phir sar ka masah kare, phir haath dhoye aur aakhir mein chehra dhoye, to uska wuzu sahih nahin hoga,

Kyunke wuzu mein tarteeb ki shart poori nahin hui.

Isi tarah, agar koi shakhs namaz mein sajdah ko ruku se pehle karke, ya tashahhud ki jagah surah fatiha padhe aur surah fatiha ki jagah tashahhud padhe, to yeh namaz durust nahin hogi.

⑤ Ibadat ka waqt aur zaman ke aetabar se shariat ke mutabiq hona:

Ibadat ki anjam dahi shariat ki taraf se muqarrar kardah waqt ke mutabiq hona bhi zaroori hai.

Maslan agar koi shakhs Ramadan ke bajaye shaban ya shawwal mein roza rakhe, ya hajj ke liye Ramadan mein jaaye, ya namaz e Zohar ko zawal se qabl padhe, to uski ibadat mardood hogi, kyunke yeh shariat mein muqarrar kardah waqt ke khilaf anjam di gayi hai.

⑥ Ibadat ka makan wa jagah ke aetabar se shariat ke mutabiq hona:

Ibadat adaa karne ki jagah ka bhi shariat ke mutabiq hona zaroori hai.

Maslan, agar koi shakhs Arafat ke din muzdalifa mein waqoof kare, to yeh sahih nahin hoga, kyunke yeh maqam ke lihaz se shariat ke mawafiq nahin hai.

Maloom hua ke ibadat mein chhe (06) ausaf matloob hain:

Aur woh yeh hain: sabab, jins, miqdar, kaifiyat, Zaman, aur makan

Inme se kisi ek wasf mein bhi Kami hui, to ibadat Allah ke haan maqbool nahin hogi.

Lehaza, nabi ﷺ ki sahih pairwi ke liye zaroori hai ke in ausaf ko Nabi ﷺ ke tareeqe ke mutabiq anjam diya jaaye.

Ye sab itteba ki buniyad hain.

Aur jahan tak ikhlas ki baat hai, to woh yeh hai ke Amal sirf Allah ke liye khalis ho, aur usme riya ya dikhawa Naa ho.

Amal ikhlas aur mutabi'at rasool ﷺ ke saath khalis aur sahih ho to Allah ke Haan maqbool hota hai.

Allah ki shariat ke khilaf Amal Dil ko pakeeza aur tazkiya nahin karta, kyunke usme woh tatheer aur tazkiya nahin hota jo Allah ne un aamaal mein rakha hai jise usne mashroo' Kiya hai.



## Woh shariat jise nabi e Akram ﷺ lekar aaye

Woh shariat Jo nabi Kareem ﷺ laaye, usme Allah rabbul aalameen ke diye hue ahkam shamil hain, kuch ahkam wajib aur laazim hain aur kuch mustahab, isi tarah kuch cheezein Allah ta'ala ne haram qarar di hain aur kuch makrooh hain.

Is shariat ke ahkam aur nawahi par amal karne se insan ki roohani aur deeni pakeezgi hoti hai, uska dil saaf hota hai, uski zindagi seedhi raah par aati hai, aur zehni aur qalbi pareshaniyaan aur waswase door hojaate hain. Uski zindagi siraat e mustaqeem par istawar hoti hai.

Kyun? Kyunke Allah rabbul aalameen ne jo ibadat muqarrar ki hain un mein tazkiya aur pakeezgi ka jauhar maujood hai. Lekin jo ibadaat insan khud aejaad karta hai, un mein yeh tazkiya aur pakeezgi ka jauhar maujood nahin hota.

Misaal ke taur par jaise Allah rabbul aalameen ne mukhtalif ghizayi ajzaa' ko jism ki nasho-numa ke liye paida kiya hai, jaisa anaaj, phal aur gosht, aur unke khaane se jism ko quwat aur taqat milti hai, agar koi shakhs un ghizayi ajzaa' ko chodh kar lakdi, bhoosa, haddiyaan ya ghaas khaane lage, to uska jism kamzor hokar halaak ho jayega. kyunke Allah ta'ala ne in ashiyaa' ko jism ki ghiza ke liye nahi banaya.

Isi tarah agar koi insan bid'at par amal karta hai to yeh aese hi hai jaise koi lakdi ya mitti khaa kar jism ko ghiza Dene ki koshish kare. Bid'at par amal karna aesa hi hai jaise jism ko un cheezon se ghiza Dena Jo ghizaiyyat se khali hon.

Isliye bid'at par amal karne se rooh ki pakeezgi aur tazkiya nahin hota, kyunke Allah ke un mein tatheer ka zariya nahin banaya.

Chunancha Jo shakhs bid'at se apni rooh ko paak karna chahta hai, woh sirf nuqsan aur halakat mein izafa karta hai.

Har amal Jo Allah ke qareeb hone aur kamiyabi hasil karne ke liye anjam diya jaata hai, uske liye zaroori hai ke woh khalis allah ke liye ho aur uska tareeqa nabi ﷺ ki shariat ke mutabiq ho.



Yaani Amal apne jins, sabab, miqdar, kaifiyat, waqt aur jagah ke lihaz se shariat ke mutabiq ho tab hi rooh pakeeza hoti hai, nafs ki islah hoti hai, zindagi durust hoti hai, aur woh raasta milta hai jo Allah ki razaa aur jannat tak le jaata hai.

Hum Allah se dua karte hain ke woh humein jannatul firdaus mein nabi Kareem ﷺ ke saath jamaa farmaye.



## Ibadat mein asl hukm manaa hai Jabtak ke daleel Naa aajaye

Sharai ibadaton ke baare mein ek aham usool yeh hai ke “ibadat ki niyat se koi amal karna aslan mamnood hai, jabtak ke uske karne ki koi daleel ya nas maujood Naa ho.” Ibadatein sirf wahi hain jo Allah aur uske rasool ﷺ ne maahroo’ ki hain. Jabke doosra qaida hai ke: “ghair e ibadat ke silsile mein asl hukm jawaz ka hai, jabtak ke uske manaa ki koi daleel Naa ho.”

Yeh ek aham qaida hai ke ibadat me asl manaa hai, jabtak ke uske karne ki koi daleel yaa nas Naa ho, yaani ibadat tauqeefi hoti hain, aur woh sirf wahi hain jo Allah rabbul aalameen ne apne nabi ﷺ ke zariye mashroo’ ki hain. Ghair e ibadat mein asl jawaz aur hillat hai jabtak ke koi daleel usey manaa Naa kare.

○ Allah ta’ala ka farman hai:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾ [الشورى: ٢١]

Kya in logon ne aese (Allah ke) shareek (muqarrar kar rakhe) hain jinhone aese ahkam e Deen muqarrar kar diye hain jo allah ke farmaye hue nahin hain.

○ Isi tarah Nabi ﷺ ka farman hai:

"مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ."

Jisne aesa amal Kiya, jiske mutalliq hamara hukm nahin, to woh mardood hai.

[صحيح مسلم: ١٧١٨]

○ Ulama ka ijmaa hai ke ibadat woh hai jiske karne ka Allah ya uske rasool ﷺ ne hukm diya ho, chahe woh wajib ho ya mustahab. Ibadaton mein asl mumani’at hai, jabtak ke koi nas maujood Naa ho, aur ibadaton ke alawah mein asl jawaz hai, jabtak ke koi nas use manaa Naa kare.

○ Allah ta’ala ka farman hai:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾ [البقرة: ٢٩]

Woh Allah jisne tumhare liye zameen ka tamam cheezon ko paida kiya.

○ Irshad e baari ta’ala hai:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾ [الأعراف: ٣٢]

Aap farmaiye ke Allah ta'ala ke piada kiye hue asbaab e zeenat ko, jinko usne apne bandon ke waaste banaya hai aur khaane peene ki halal cheezon ko kis shakhs ne haram Kiya hai?

Is aayat ka matlab yeh hai ke tum zameen ki tamam cheezon se faida utha sakte ho, jabtak ke koi nas unhein haram naa kare.

Yaani ibadaton ke bar'aks' tamam cheezein asl mein halal hain, jabtak ke koi daleel use mamnoo' aur haram naa kare. Chunancha har ibadat' khwah wajib ho yaa mustahab, jiska Allah ya uske rasool ﷺ ne hukm diya ho, wahi ibadat hai. Aur jisne koi aesi ibadat ya Amal aejaad Kiya jiska kitab o sunnat mein koi hukm nahin, to woh bid'at aejaad kar raha hai, aur yeh mardood hai.

○ Jaisa ke nabi e Akram ﷺ ne farmaya:

"مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ."

Jisne aesa Amal Kiya, jiske mutalliq hamara hukm nahin, to woh mardood hai.

[صحيح مسلم: ١٧١٨]

○○○○

## Bid'aat do qism ki hain

① pehli qism yeh hai ke aesi ibadat aejaad ki jaaye, jiski shariat mein koi Asl naa ho, use 'bid'at e asliya' kehte hain. Jaise rahbaniyat (tark e duniya) wagaira.

Yeh bid'aat ki pehli qism hai ke bid'ati shakhs aesi bid'at rayaj karta hai, jiski nau'iyat ko Allah aur uske rasool ﷺ ne bilkul mashroo' nahin kiya.

② doosri qism yeh hai ke asl ibadat to mashroo' ho, lekin uske kisi wasf ya pehloo mein tabdeeli ki jaaye. Jo Allah aur uske rasool ﷺ ne muqarrar Kiya ho, use 'bid'at e izaafiya' kehte hain.

Yaani ibadat ki asl to shariat mein maujood ho, lekin uske chhe (06) ausaf me se kisi ek ko badal diya jaaye. is soorat mein ibadat apni asl ke aetabar se mashroo' hoti hai, lekin uske kisi wasf mein tabdeeli kar di jaati hai, aur woh nabi ﷺ ke laaye hue tareeqe par nahin rehti.

✽ bid'at e asliya yaani us bid'at ki misaal jiski shariat me koi asl naa ho:

Misaal ke taur par, Jo bid'at logon ne is mahine mein milad un Nabi ﷺ ke hawale se aejaad ki hai, yaani nahi ﷺ ke milad ke jashn ka in'eqaad. Yeh Amal Naa Quran mein maujood hai, naa sunnat mein, Naa sahaba e kiraam ke Amal mein, Naa tabaeen aur naa hi taba-tabaeen ke Amal mein, yaani Naa hi tamam quroon e mufazzala mein, aur un mein kahin bhi nabi ﷺ ke milad ka jashn manana nahin paaya jaata.

Ye bid'at chauthi Sadi hijri mein Zahir hui, aur isko ubaidi shia firqe ne aejaad Kiya, Jo ke jhoot aur galat dawa karte hue Fatima az-zohra ke naam se nisbat rakhte thay aur apne aapko ko fatemi kehte thay. Yeh wo log thay jinhone sabse pehle Deen mein is amal ko dakhil Kiya, aur phir logon ne is bid'at ko apnaya, kyunke isko ek jazbati aur muhabbat par mabni shakl di gayi. Kaha gaya ke yeh Amal nabi ﷺ ki muhabbat ke izhaar ke liye hai. Kya koi musalman aesa hai jo Nabi ﷺ se muhabbat Naa karta ho?

Haqeeqat me nabi ﷺ se muhabbat ka taqaza yeh hai ke unke saath adab se pesh aaya jaaye aur unki shariat mein koi aesi cheez dakhil naa ki jaaye Jo uska hissa Naa ho. Jaise nabi ﷺ me milad ka jashn manana.

Ab sawal yeh hai ke: kya nabi ﷺ ke milad ke jashn ke baare mein nahi ﷺ jaante thay ke ye Allah ka qurb hasil karne ka zariya hai yaa nahin?

Agar woh jaante thay aur phir bhi use mashroo' naa Kiya ho, to iska matlab yeh hai ke unhone apne rab ka paigham mukammal nahin pahunchaya?bhala koi musulman nabi ﷺ par aesa ilzam laga sakta hai?!

Aur agar wo nahin jaante thay to yeh bada ajeeb hoga, kyunke iska matlab yeh hoga ke logon ko woh ilm hasil hua jo nabi ﷺ ko hasil Naa ho saka!, aur ye intehayi khatarnaak baat hai.

Ye sab is soorat mein hai jab is bid'at mein mazeed koi haram cheez shamil Naa ho. lekin jab ismein deegar haram kaam bhi shamil hon, jaise mardoñ aur aurton ka ikhtelaat, bid'ati azkar jin mein raqs wa suroor aur junoon ki, harkaat shamio hon, aur aesi kahaniyañ bayan ki jaayeñ jin mein aqeede ki sareeh khilaf warzi ho, to phir yeh bid'at mazeed na-pasandeedah aur gumrah Kun ho jaati hai.

Ye bid'at "bid'at e Asliya" kehlati hai kyunke iski koi buniyad shariat mein nahin hai.

✽ bid'at e izafiya aur uski misaal:

Doosri qism ki bid'at "bid'at e izafiya" kehlati hai, jab shariat me kisi ibadat ki asl maujood ho aur phir usme koi tabdeeli ki jaaye, jaise azkar mein izafa ya Kami.

Misaal ke taur par, nabi ﷺ ne azaan sunne waale ko ye taleem di hai ke jab tum mo,zzin ko suno to waisa hi kaho jaisa ke woh kehta hai, phir mujh par darood bhejo, to tumhein Qayamat ke din shafa'at ki ummeed hogi.

Ye darood mo,zzin ke liye hai ya sunne waale ke liye?

Ulama ka kehna hai ke ye sunne ka waale ke liye hai.

Agar koi mo,zzin azaan ke baad buland aawaz me darood padhta hai to ye Amal shariat me mashroo' nahin. Aur agar koi unse kahe ke ye deen me mashroo' nahin hai, to woh jawab det hain ke tum nahi ﷺ se muhabbat nahin rakhte. Dar Haqeeqat, darood Shareef padhna mashroo' amal hai, lekin uska makhsoos tareeqa muqarrar hai, aur agar us tareeqe ko badal diya jaaye to ye "bod'at e izaafiya" hogi.

♦ tamam aadaat, jaise khaana peena, libas pehenna, Roz-marrah ke kaam, aur muamlaat mein asl jawaz hai, jabtak ke koi daleel unko mamnoo' Naa kare.

Agar koi shakhs un cheezoñ ko haram qarar deta hai jinheñ Allah aur uske rasool ﷺ ne halal Kiya hai, to woh bid'ati hai , jaise mushrikeen ne baaz jaanwaroñ ko haram qarar diya.

Isi tarah, agar koi na-pasandeedah tareeqe se ye daawa karta hai ke kuch libas ya nayi aejadaat bid'at aur haram hain, jaise aankhoñ ka chashma lagana, jadeed aalaat jaise microphone istemal karna,wagaira, kyunke ye zheezeñ nabi ﷺ ke daur mein maujood nahin thiñ, to aesi baatein galat hain. Asl me ye cheezeñ jayaz hain jabtak ke unke haram hone par koi sharai daleel maujood Naa ho.

Purane zamane mein masjid ul haram mein jab loudspeaker nasb kiye gaye,to kuch ulama ne use bid'at qarar diya, jabke Haqeeqat mein ye sirf sahulat ke liye tha, jaise chashma lagane se dekhne mein aasani hoti hai, waise hi loudspeaker se aawaz sunne me aasani hoti hai.

Aesi cheezoñ ke mutalliq asl hukm jawaz ka hai, jabtak koi daleel use manaa Naa kare. Isi tarah agar koi shakhs train ya hawai jahaz ka Safar bid'at qarar deta hai, to ye durust nahin hoga.

Ye sab cheezeñ jayaz hain, jabtak koi sharai daleel unheñ haram Naa kare. Haram cheezeñ wo hain jo Allah aur uske rasool ﷺ ne khabees aur nuqsandaah qarar di hain.

Agar aap haram cheezoñ ka jaiza lein to aap dekhenge ke woh mukhtakif qism ki kharabiyoñ aur nuqsanat par mushtamil hain.

Khulasa ye hai ke Allah ta'ala ne humse ye mutalba nahin kiya ke hum uski ibadat apne man-pasand tareeqe se karein, aur naa hi humein is baat ki aazadi di ke hum apne muntakhib kardah tareeqon se Allah ki ibadat karein. Allah ne humein apni ibadat ke tareeqe aur tareeqa e kaar khud muntakhib karne ki aazadi nahin di, balke humse ye mutalba Kiya ke hum uski ibadat usi tareeqe se karein jiska usne hukm diya hai, aur jis tareeqe se woh chahta hai, jis miqdar, waqt aur jagah me woh chahta hai, jaisa ke usne apni kitab mein aur apne rasool ﷺ ki zuban se wazahat farmayi hai.

Isliye insan ke liye ye gunjaish nahin ke woh khud se aesi ibadatein aejaad kare jinka Allah ta'ala ne hukm nahin diya.

Nabi ﷺ ki sunnat jis tarah Amal ke zariye hoti hai usi tarah tark ke zariye bhi hoti hai. Yahan jo tark Murad hai woh "tark e wajoodi" hai, yaani: koi cheez nabi ﷺ ke zamane mein maujood ho, aur uske karne ka daaeiya aur sabab bhi maujood ho, aur uske karne se koi maane' bhi naa ho, phir bhi nabi ﷺ us amal ko chodh dein. Aesi soorat mein, us amal ka chodhna sunnat hai aur uska karna bid'at hai.

Maslan: Nabi ﷺ ne eidain ke liye azaan ka hukm nahin diya, har namaz ke liye ghusl karne ka hukm nahin diya, apne milad ke liye jashn manane ka hukm nahin diya, taraweeh ke liye azaan nahin di, nisf shaban ki raat ko khaas ibadatein nahin anjam diin, aur faut shudah afrad ke liye Quran ki tilawat nahin ki. Ye sab cheezein nabi ﷺ ke zamane me baghair kisi rukawat ke mumkin thin, lekin nabi ﷺ ne unhein nahin kiya, halanke us waqt ahkam ka nuzool ho raha tha aur shariat ka bayan ho raha tha. Is se Zahir hota hai ke in cheezon ko chodhna sunnat hai, aur inka karna bid'at hai.

Agar ye aamaal mashroo' hote aur in mein koi khair ya bhalai hoti, to nabi ﷺ inhein zaroor karte. Nabi ﷺ ka in cheezon ko naa karna aur inko hamesha tark kiye rehna, jabke karne ke asbaab aur daaeiye maujood hon aur koi maane' naa ho, is baat ka saboot hai ke in aamaal ko chodhna hi sunnat hai aur inka karna khilaf e shariat hai.



## **Qabooliyat e aamaal ke sharait ka jaanna har musalman ke liye zaroori hai**

Amal ko Allah ke kareeb karne ke liye zaroori hai ke wo khalis Allah ke liye ho aur nabi ﷺ ke tareeqe ke mutabiq ho. Is usool ki ahmiyat ko jaanna har us musalman ke liye zaroori hai jo rasool ﷺ ki sunnat par chalna chahta hai, taake woh sunnat aur bid'at ke darmiyan farq kar sake.

Ye usool, jise “sunnat e tarkiya” kaha jaata hai, bahut aham hai. Ye is baat ko wazeh karta hai ke Nabi ﷺ ne jis Amal ko asbaab ke bawajood tark Kiya, uska karna bid'at hai.

Ye kaise mumkin hai ke nabi ﷺ, Jo ke momineen ke liye saraapa rahmat hain, kisi aese amal ko chodh dein jisme ummat ke liye bhalai ho?

○ Allah ta'ala ke aap ﷺ ke mutalliq famaya ke:

﴿بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ﴾ [التوبة: ١٢٨]

Rasoolullah ﷺ imaan waaloñ ke saath bade hi shafeeq aur meherbaan hain.

Iske bawajood kya ye mumkin hai ke nabi ﷺ ne aese Amal ko dekha ho jis me ummat ke liye rahmat ho, aur phir bhi use apni poori zindagi mein ek baar bhi naa Kiya ho?

Misaal ke taur par, logon ka kisi faut shudah ke liye jamaa hona, aur us mauqe par makhsoos rasoomaat anjam Dena, jaise surah ikhlas ko hazar ya ek lakh martaba padhna aur uska sawab mayyat ko bakhshna. Kaha jaata hai ke us se mayyat ki gardan aag se aazad hojayegi.

Halanke nabi sallallahu alaihi isi maqsad ke liye bheje gaye the ke logon ko jahannum se bachaya jaaye, aur uska tareeqa ye hai ke woh allah ki tauheed ko qubool Karein aur uski kama haqqa ibadat karein taake nijaat hasil kar sakein.



Aakhir nabi ﷺ ko kya cheez rokhti thi ke wo apne sahaba ko jamaa karke marne waale ke liye surah ikhlas ki tilawat ka hukm Naa dein?

Ye sawal uthaya jaata hai ke nabi ﷺ ko kya cheez manaa karti thi ke woh apne sahaba me se baaz ko, jab kisi sahabi ki wafat hoti, ye Naa kehte ke woh jamaa hoñ, surah ikhlas ki tilawat karein aur uska sawab mayyat ko Hiba karein? Aakhir kya cheez thi jo unheñ rokhti thi?

Iska jawab hai: kuch bhi nahin.

Yaani koi aesi cheez nahin thi jo is amal ko rokne waali hoti. Aur us waqt koi rukawat bhi nahin thi, jabke Amal ka daaeiya aur sabab maujood tha, yaani mayyat ko aag se nijat dilaane ka maqsad. Aur ye zamana woh tha nabi ﷺ ke qalb Mubarak par ahkam e sharia nazil ho rahe thay. Uske bawajood nabi ﷺ ne ye Amal nahin kiya. Is se saabit hua ke is amal ko chodhna sunnat hai aur iska karna bid'at hai.



## Saari bid'ateiñ gumrahi hain Koi bid'at bidat e hasna nahin

Kuch log kehte hain ke bahut si bid'ateiñ “bidat e hasna” hain jinheñ ulama ne qubool Kiya aur musalman aajtak unpar Amal pairaa hain. Jaise sayyedna Umar bin khattab radiallahu anhu ne logoñ ko taraweeh ki namaz mein ek imam ke peeche jamaa Kiya, halanke Nabi ﷺ, Abu Bakr siddiq radiallahu anhu aur khud Umar Farooque radiallahu anhu ne apni khilafat ke ibetdai daur mein aesa nahin kiya tha?!

### □ jawab:

Is aeteraaz ka pehla jawab ye hai ke sahih bukhari wa muslim mein Amma Ayesha radiallahu anha ki riwayat mein aata hai ke rasool ﷺ ne ek raat ramadan mein masjid me namaz padhi aur kuch log aapke saath shamil hogaye, agli raat logoñ ki taadad zyada hogayi aur woh phir aap ﷺ ke saath namaz mein shareek hue, teesri raat masjid mein logoñ ki taadad aur zyada hogayi. Chauthi raat masjid bhar gayi lekin nabi ﷺ bahar nahi aaye, aur wo log masjid mein aap ﷺ ka intezaar karte rahe yahan tak ke Fajr ki namaz ke liye aap ﷺ tashreef laaye- jab aap ﷺ ne Fajr ki namaz padha di,

○ to aap ﷺ ne farmaya:

”أَمَّا بَعْدُ فَإِنَّهُ لَمْ يَخَفْ عَلَيَّ مَكَانَكُمْ وَلَكِنِّي خَشِيتُ أَنْ تَفْتَرَضَ عَلَيْكُمْ فَتَعَجَزُوا عَنْهَا“ فَتَوَقَّى رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ“.

Mujhe tumhari maujoodgi ka ilm tha, lekin mai is dar se bahar nahin aaya ke kahiñ ye namaz tumpar farz Naa kardi jaaye aur tum isko adaa karne se aajiz ho jaao.

[صحيح البخاري: ٩٢٤، وصحيح مسلم: ٧٦١]

Phir nahi ﷺ ka inteqal usi halat me hua, yaani dobarah aap ﷺ ne ye namaz baa-jamat nahin padhayi.

Yahan agarche Amal ka sabab aur daaeiya maujood tha, lekin ek maane' bhi maujood tha. Nabi ﷺ ko ye khadsha tha ke kahiñ ye namaz musalmaano par farz Naa ho jaaye. Lehaza jab maane' zayal hogaya, to asl hukm ki taraf rujoo Kiya Gaya- is muamle mein tark e sunnat ko "sunnat e tark" kehna durust nahin hoga, kyunke yahan ek maane' tha.

Sayyedna Umar radiallahu anhu ne taraweesh ke liye logon ko ek imam ke peeche jamaa kiya, kyunke ab wo maane' aur khatra zayal ho chuka tha ke ye namaz musalmaano par farz kardi jaayegi.

○ Sahih bukhari mein abdurrahman bin Abdul qari ki riwayat hai ke sayyedna Umar radiallahu anhu ne ek raat masjid me dekha ke log mukhtalif girohoñ mein taraweesh padh rahe hain, to Umar radiallahu anhu ne kaha:

”إِنِّي أَرَى لَوْ جَمَعْتُ هَؤُلَاءِ عَلَى قَارِيٍّ وَاحِدٍ، لَكَانَ أَمْثَلًا“.

Agar mai tumhein ek qaari ke peeche jamaa kar doon to behtar hoga. phir Umar radiallahu anhu ne logon ko abi bin ka'ab radiallahu anhu ke peeche jamaa Kiya- agli raat sayyedna Umar radiallahu anhu ne dobarah dekha ke log ek qaari ke peeche namaz padh rahe hain, to farmaya:

”نَعَمْ الْبِدْعَةُ هَذِهِ“.

Ye kitni achi bid'at hai.

Lekin jis waqt ye log sote hain, wo waqt behtar hai (yaani raat ke aakhri hisse mein namaz padhna behtar hai)-

[صحيح بخارى: ٢٠١٠]

Sayyedna Umar radiallahu anhu ne is Amal ko nabi ﷺ ki sunnat ki buniyad par ikhtiyar kiya, kyunke Nabi ﷺ ne logoñ ko taraweesh me apne peeche namaz padhne se manaa nahin kiya tha, balke unpar taraweesh farz hone ke dar se ye Amal chodha tha. Jab nabi ﷺ ka inteqal hogaya, to ye khauf bhi khatm hogya ke ye namaz farz ho sakti hai.

Iske baad sayyedna Abu Bakr radiallahu anhu ki khilafat mein bhi is Amal ko ikhtiyar nahin kiya gaya, kyunke woh riddah (irtedad) ke fitne aur deegar jangoñ mein masroof thay- aur unke baad jab Umar Farooque radiallahu anhu ki khilafat mustahkam hui, to unhone nabi ﷺ ki sunnat ki pairwi mein logon ko ek imaam ke peeche jamaa Kiya.

Lehaza jab Umar radiallahu anhu ne farmaya;

”نَعَمْ الْبِدْعَةُ هَذِهِ“.

Ye kitni achin bid'at hai.

To wo usko nabi ﷺ ki sunnat ki mutabiq qaar de rahe thay, Naa ke us se koi nayi bid'at Murad thi.

○ Aur nabi ﷺ ne farmaya hai ke :

”عَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورَ“.

Tum meri sunnat aur mere baad khulafa e rashideen ki sunnat ko mazbooti se thaam lo, use dadhh ke daant se mazbooti se thaam lo, aur khabardaar! Deen mein nayi cheezeñ aejaad karne se bacho.

## □ Doosra jawab:

Aur is aeteraaz ka doosra jawab ye hai ke yeh (taraweeh ba jamat padhna) mashroo' (yaani sunnat aur mustahab) hai to ise bid'at kaise qaar diya Jaa sakta hai?

○ Is se Murad ye hai ke jis nabi ﷺ ne farmaya:

”إِنِّي أَخْشَى أَنْ تُفَرِّضَ عَلَيْكُمْ“.

Mujhe khauf hai ke tum par (taraweeh) farz Naa kardi jaaye.

○ Wahi nabi ﷺ ye bhi farmaate hain ke:

”كُلُّ بَدْعٍ ضَلَالَةٌ“،

Har bid'at gumrahi hai.

Maloom hua ke nabi ﷺ ki in donoñ baatoñ me koi tazaar nahin hai.

Nabi ﷺ ne taraweeh ko sunnat ke taur par qayam Kiya tha, magar uspar Amal Naa karne ki wajah bhi khud nabi ﷺ ne wazeh kardi ke unheĩn ye khauf tha ke kahiñ isey farz Naa kardiya jaaye. Jab wo maane' khatm ho gaya, to hum usi asl ki taraf laut-te hain jo nabi ﷺ ne hamare liye qayam Kiya tha.

○ Jab umar radiallahu anhu ne farmaya:

”نَعَمْ الْبِدْعَةُ هَذِهِ“

Yeh kitni achi bid'at hai, to unka matlab ye tha ke ye Amal nabi ﷺ ke daur me aam nahin tha, aur naa hi Abu Bakr radiallahu anhu ke zamane me aesa hua,lehaza yahan “bid'at” lughwi maa'no mein istemal hua hai. Lughwi taur par bid'at har us naye Amal ko kaha jaata hai jiski pehle koi misaal Naa ho, jabke sharai bid'at wo hai jispar Qur'an ya sunnat mein koi daleel Naa ho.

Chunancha Umar radiallahu anhu ka qaul lughwi bid'at ke umoom ki taraf ishara karta hai,aur lughwi bid'at ka maa'ni sharayi bid'at se zyada wasee' hai.

○ Allama ibn rajab rahimahullah ne farmaya:

”وَأَمَّا مَا وَقَعَ فِي كَلَامِ السَّلَفِ مِنْ اسْتِحْسَانِ بَعْضِ الْبِدَعِ، فَإِنَّمَا ذَلِكَ فِي الْبِدَعِ اللَّغْوِيَّةِ لَا الشَّرْعِيَّةِ.“

Salaf saliheen ke kalam mein baaz bid'atiyoñ ki tehseen ka jo zikr aaya hai,to us se Murad darasal lughwi bid'ateiñ hain naa ki sharayi bid'ateiñ.

[جامع العلوم والحكم - ت الأرثوؤط: ٢٢ ١٢٨]

“Lughwi bid'at” ka matlab hai ke ye bid'ateiñ sirf lughwi maani mein hain, sharayi maani mein nahin.

○○○○

## Kafir Abu lahab ka Amal Aur jaahil bid'atiyoñ ka istadlaal

● Kuch log ibn jazri ki riwayat ka hawala dete hain ke :

”رَأَيْتُ أَبُوهَبَّ فِي الْمَنَامِ، فَقِيلَ لَهُ: كَيْفَ حَالُكَ؟ قَالَ: فِي النَّارِ، وَلَكِنَّهُ يُخَفَّفُ عَنْهُ كُلَّ لَيْلَةٍ اثْنَيْنِ؛ لِأَنَّهُ فَرَحَ بِمَوْلِدِ رَسُولِ اللَّهِ ﷺ، وَأَعْتَقَ جَارِيَتَهُ ثَوْبِيَّةً“.

Abu lahab ko khwab mein dekha gaya aur us se poochha gaya ke tumhara haal kaisa hai? Usne jawab diya ke mai jahannum mein hoon, magar har peer ki raat mere azaab mein takhfeef ki jaati hai, kyunke mai ne Nabi ﷺ ki paidaish ki khushi mein apni laundi thobiya ko aazad Kiya tha.

Chunancha ye log kehte hain ke jab kafir abu lahab ko nabi ﷺ ki paidaish par khushi manaane se faida hua, to ek musalman jo har saal nabi ﷺ ki paidaish ka jashn manaata hai, use kyun faida naa hoga?

Iska jawab ye hai ke ye daleel makdi ke jaale se bhi zyada kamzor aur be wazan hai. Khwab dekhne wala majhool hai, aur jis se mutalliq khwab me ye kaha gaya hai, wo kafir hai! To iski koi sanad kaise ho sakti hai?

Aur kabse khwaboñ ko sharayi daleel ke taur par tasleem Kiya jaane laga?

Neez abu lahab ki ye fitri Khushi thi, kyunke uske bhai ko beta paida hua tha, ye koi imaani Khushi nahin thi. Aur Abu lahab ne Nabi ﷺ ki ba'sat par khushi nahin manayi, balke unke khilaf shadeed mukhalifat ki aur unheñ eeza pahunchayi.



## **Masaleh marsala ka mafhoom**

### **Aur milad ko usmein shamil karne waaloñ ka radd**

Baaz bid'atein un "masaleh marsala" se mushabihat rakhti hain jinhein ulama tasleem karte hain, magar un donoñ me bada farq hai. maslihat e marsala ek aesi maslihat hoti hai jo shariat ke maqasid se ham-aahang ho, jiske baare mein koi khaas daleel Naa aayi ho, Naa use radd karne ki, Naa use qubool karne ki, isliye use "marsala" kaha jaata hai, yaani ye Naa mustarad hai naa sabit, balke khuli hui hai.

Misaal ke taur par sahaba e Kiram radiallahu anhum ne nabi ﷺ ki wafat ke baad quran e Kareem jama Kiya. Ye bid'at nahin thi, balke ye masaleh marsala ke zumre me aati hai.

Ab agar koi kahe ke Nabi ﷺ ke yaum e paidaish ko manaane se aap ﷺ ki seerat ka zikr aur Allah ka zikr hota hai, phir bhi aap log humein manaa karte hain? to iska jawab ye hai ke Allah ka zikr aur nabi ﷺ ki seerat ko jaanna yaqeenan behtareen ibadatoñ mein se hai, aur iski targheen di jaati hai, magar nazaa' ka maqam ye hai ke ek khaas din ko is maqsad ke liye muqarrar karna aur iske saath nayi bid'aat ko shamil karna durust nahin.



## Somwaar (Monday) ko roza rakhna sunnat hai, Milaad manaana nahin

Kuch log kehte hain ke nabi ﷺ peer ke din roza rakhte thay aur jab unse puchha gaya, to unhone farmaya:

”ذَٰكَ يَوْمٌ وَلِدْتُ فِيهِ، وَيَوْمٌ بُعِثْتُ، أَوْ أُنْزِلَ عَلَيَّ فِيهِ“.

Ye wo din hai jismein paidaish Hui, aur isi Roz meri ba'sat hui, ya isi din mujhpar Qur'an ka nuzool hua.

Chunancha miladi hazraat is se bejaa istadlaal karte hue kehte hain ke to humein bhi nabi ﷺ ki paidaish ka jashn manaana chahiye.

Iska jawab ye hai ke peer ke din ka roza rakhna masnoon hai aur iski fazilat saabit hai, aur saara saal ye roza rakha jaa sakta hai, iska koi khaas waqt nahin hai, aur jo cheez mashroo' hai- yaani roza rakhna- usko ispar qayas karna Jo ghair mashroo' hai- yaani milad manaana- nihayat galat aur fasid qayas hai.

○ Nabi ﷺ ne peer aur jumerat ke din roze ki himmat ye bayan ki ke:

”تَعَرَّضُ الْأَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْاِثْنَيْسِ، فَأُحِبُّ أَنْ يُعْرَضَ عَلَيَّ وَأَنَا صَائِمٌ“.

Bandoñ ke aamaal har peer aur jumerat ko Allah ke saamne pesh kiye jaate hain aur mai chahta hoon ke mere aamaal pesh kiye jaayein to mai roze se rahoon.

[سنن الترمذی: ۷۴۷، سنن النسائی: ۲۳۵۸، سنن ابن ماجه: ۱۷۴۰، وصححه الألبانی]





## Muhabbat e Rasool ﷺ aur uske sharayi taqaze

Ek aur aham baat ye hai ke nabi ﷺ ki muhabbat Deen ke Azeem tareen usooloñ mein se hai.

○ Jaisa ke Allah ta'ala farmata hai.

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ [التوبة: ٢٤]

Aap keh dijiye ke agar tumhare baap aur tumhare ladke aur tumhare Bhai aur tumhari biwiyañ aur tumhare kumbe qabeele aur tumhare kamaye bue maal aur wo tijarat jiski kaminse tum darte ho aur wo haweliyañ jinheñ tum pasand karte ho agar ye tumheñ Allah se aur uske rasool se aur uski raah mein jihad se bhi zyada azeez hain, to tum intezaar Karo ke Allah ta'ala apna azaab le aaye. Aur Allah ta'ala faasiqoñ ko hidayat nahin deta.

○ Isi tarah nabi e Akram ﷺ ka farman hai:

”مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوَّلَى النَّاسِ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ“.

Koi us waqt tak momin nahin ho sakta jabtak ke mai uske liye uski jaan se zyada azeez Naa hoñ.

Chaho to tum Quran e Kareem ki ye aayat e Karima padhlo:

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ﴾ [الأحزاب: ٦]

Paighambar mominoñ par khud unse bhi zyada haq rakhe waale hain aur paighambar ki biwiyañ mominoñ ki maayein hain.

[صحيح البخاري: ٤٧٨١، وصحيح مسلم: ١٦١٩]

○ Isi tarah ek aur jagah par nahi e akram ﷺ ne farmaya:

”أَنَا أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ“.

Mai har momin ke liye uski apni zaat se bhi zyada qareeb tar hoon.

[صحيح مسلم: ٨٦٧]

○ Neez ek aur jagah par aap ﷺ ka irshad e girami hai ke:

”فَوَالَّذِي نَفْسِي بِيَدِهِ، لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ.“

Qasam hai us zaat ki jiske haath mein meri jaan hai! Tum me se koi bhi momin nahin ho sakta taa-aanke mai uske nazdeek uske Walid aur uski aulad se zyada mehboob Naa ban jaaun.

[صحيح البخاري: ١٤، وصحيح مسلم: ٤٤]

○ Aur jab Umar radiallahu anhu ne nabi ﷺ se kaha:

”لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي.“

Aap meri jaan ke alawah mujhe har cheez se zyada mehboob hain.

to nabi ﷺ ne farmaya:

”لَا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ.“

Nahin nahin, mujhe us zaat ki qasam jiske haath mein meri jaan hai! (Imaan us waqt tak mukammal nahin ho sakta) Jabtak meri zaat tumhein apni jaan se bhi zyada azeez Naa ho.

Chunancha Umar radiallahu anhu ne apni islah karte hue kaha:

”فَإِنَّهُ الْآنَ وَاللَّهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي.“

Allah ki qasam! Ab aap mujhe meri jaan se bhi zyada azeez hain.

to ispar aap ﷺ ne mohar sabat karte hue farmaya ke:

”الْآنَ يَا عُمَرُ.“

Aye Umar! Ab (Tera imaan mukammal hua hai.

[صحيح البخاري: ٦٦٣٢]

Maloom hua ke nabi ﷺ se muhabbat shar'an wajib hai aur Deen ke Azeem usoolon mein se ek Asl hai. Lekin is muhabbat ki sachai ka saboot ye hai ke insan nabi ﷺ ke saath adab se pesh aaye aur unke aage koi cheez muqaddam Naa kare, aap ﷺ ki sunnaton aur hidayaton par amal pairaa ho.

Allah ta'ala se dua hai ke woh humein apni aur apne nabi ﷺ ki muhabbat ataa farmaye, aur humein itteba ki taufeeq de aur bid'aat se bachaye, beshak wo har cheez par qadir hai.

وَصَلَّى اللّٰهُ وَسَلَّم عَلٰى نَبِيِّنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهِ وَسَلَّمَ.



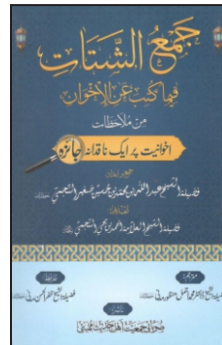
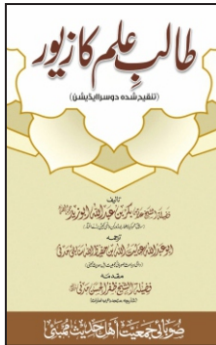
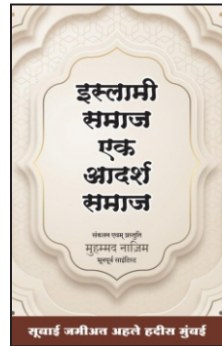
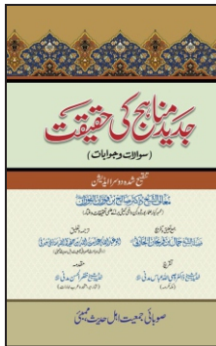
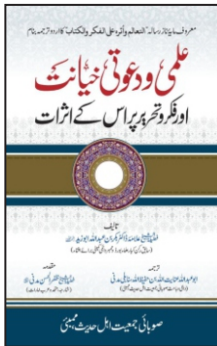
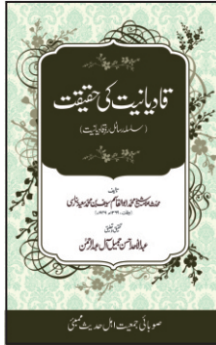
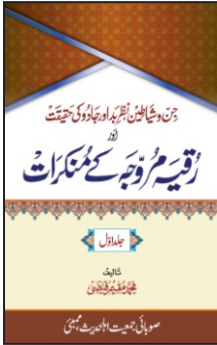
[Yeh risala allama Muhammad bin Saeed raslan misri Hafizahullah ke tafreegh shudah ek khitab ka Urdu tarjuma hai, Jo shaikh ki website par “الاحتفال بالمولد النبوي” ke unwan se tehreeri shakl mein maujood hai.

Afadah e aam ki gharz se Urdu daāñ tabqe ke liye ise pesh kiya jaa raha hai.

Mutarjim]

<https://www.rslan.com/tafre31/Mawoled.php>

# ہماری اہم مطبوعات



**SUBAI JAMIAT AHLE HADEES, MUMBAI**

14/15, Chuna Wala Compound, Opp. Best Bus Depot, L.B.S. Marg, Kurla (W), Mumbai - 400 070

• Phone : 022-26520077 ☎ ahlehadeesmumbai@gmail.com



@JamiatSubai



subaijamiatahle hadees mumbai



SubaiJamiatAhleHadeesMumbai

www.ahlehadeesmumbai.com